(1 Sam. 2:30, 31) In the final tribulation such will find no way of escape.—Jer. 25:33-36.

26 The words of Jesus apply to the remnant: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." (Matt. 5:3) They are poor in spirit and poor in their own estimation, relying wholly upon the Lord. Such humble themselves under the mighty hand of God, and concerning them it is written: "Yet setteth he the poor on high from affliction, and maketh him families like a flock."(Ps. 107:41) This text applies after these faithful ones are brought out of restraint and affliction of the World War period. It was after that that God multiplied "him", that is, the "faithful servant" class as a whole, by increasing the numbers of that servant class. At the time of the coming of Christ to the temple for judgment the "faithful and wise servant" class constituted only those foreshadowed by Mordecai and Naomi, and these faithful ones were privileged to carry the message of the kingdom to the Ruth and Esther class, who also were brought into the family of God on earth and were made a part of God's flock under Christ Jesus. Now in this later day the great multitude, the "other sheep" mentioned by Jesus, that is, the Jonadabs, are invited and taken up into the "chariot" and are brought into the organization or the flock of the Lord.

27 Comparatively few people see and appreciate God's dealings with his own people at the present time, and those who do see it are the ones who love righteousness and hate iniquity. "The righteous shall see it, and rejoice; and all iniquity shall stop her mouth." (Ps. 107:42) These included, first, the ones who have been brought under the "robe of righteousness", that is, the faithful remnant, and, later, those who believe on the Lord Jesus Christ and consecrate themselves to God and his service, and do so with joy and thanksgiving. A wise man is one who humbly seeks to know Jehovah and to obey implicitly Jehovah's commandments and to do so quickly. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Ps. 107:43.

28 Such a wise one watches for the leadings of the Lord and gladly responds to his commandments as soon as he hears and understands them. Jehovah's witnesses take that course; and likewise the great multitude or Jonadabs must see and appreciate the Lord's dealings with them, and they rejoice and are diligent in serving Jehovah, "day and night," that is to say, all the time. The 107th Psalm, therefore, discloses that the prisoners therein mentioned include, first, the faithful remnant, then the Esther and Ruth company, and later those who are brought into the great multitude. These being formed into God's organization, all join in the praise and service of Jehovah because they understand and appreciate the loving-kindness of the Most High.

OTHER PROOF

29 Jehovah causes his prophecies to be recorded at different places in the Bible, and when these are examined, together, it is clearly to be seen that each one corroborates or sustains the other. In the 142d Psalm the record is that David cried unto Jehovah, and in his prayer he said: "Bring my soul out of prison [dungeon (*Roth. Pss.*)], that I may praise thy name; the righteous shall compass me about; for thou shalt deal bountifully with me."—Ps. 142:7.

30 The librarian's mark of this Psalm reads: "Maschil [an instructive Psalm] of David, a prayer when he was in the cave." Evidently this Psalm refers to the time when Saul was seeking David's destruction and David hid himself in the cave. (1 Sam. 23:24-29; 24:1-3) God did bring David out of that cave, which was a prison or dungeon. There David pictured Christ Jesus, including the members of his body, and particularly the "feet" members who formed the remnant of God's people of the earth. Jesus speaks of his body members as though they were part of himself. Saul pictured the unfaithful "Christendom" crowd, including the "man of sin" class, "the son of perdition", all of whom are unfaithful to their opportunities to serve Jehovah and his kingdom. The Lord foretold that "Christendom", as agents of Satan, would cast his faithful remnant into prison. (Rev. 2:10) These scriptures prove beyond any question of doubt that God's faithful people, when in prison, do cry unto the Lord for deliverance. It was during the World War period that the faithful were in this prison condition, and it was then that the prophecy of the 142d Psalm applies to the faithful remnant. "I cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication. I poured out my complaint before him: I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I." (Ps. 142:1-6) Jeremiah the prophet was a faithful servant of God, and he was imprisoned; and in this he foreshadowed God's faithful people on earth during the dark period of the World War.—Jer. 32: 2, 8, 12; 33:1; 37:4, 21.

31 David's prayer unto God as set forth in this Psalm was, "Bring my soul out of prison, that I may praise thy name." God heard his prayer and brought David out of restraint or prison, and he was anointed king of Israel. The great antitypical David, Christ Jesus, was anointed King and afterwards enthroned, and in 1918 appeared at the temple for judgment. Thereafter God's people were brought into the temple, and they do there praise the name of Jehovah and his King, and their praise and activity began particularly in the year 1919. Those who gave their allegiance to David and made him king showed their faith in God's

promise made to Israel. (Gen. 49:10) Because of their faith they were counted righteous. In the case of the "faithful and wise servant" class these survived the crucial test at the temple, were made a part of God's organization, and were sent forth by the Lord to praise Jehovah, and there were fulfilled toward them the words of the prophet as uttered in the 142d Psalm, verse seven: "The righteous shall compass me about." Giving diligence from that time forward to obey the Lord in bearing his message, the gospel of the kingdom, to others, those faithful ones of the servant class were compassed about by those foreshadowed by Ruth and Esther. These heard and were brought under the "robe of righteousness", being gathered to the Greater David, and they hailed and praised him, the great King: "And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." (Zech. 6:15; see *Preparation,* pages 105, 106) Then later come the Jonadabs, forming the "great multitude", and these take hold of the skirt of Him that is THE JEW, Christ Jesus, and join the true Judeans. (Zech. 8:20-23) Thus the righteous do compass about the faithful original remnant, made the original "faithful and wise servant" class.

32 Following the dark World War period God's people have greatly prospered, by his grace. "For thou shalt deal bountifully with me," said David. Evidently this means the deliverance of the faithful ones out of the prison condition, and their preservation and their increased opportunities of serving Jehovah. The facts show that since 1919 God has fulfilled this part of the prophecy toward his faithful witnesses on the earth. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." (Ps. 116:7-9) "Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death; lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved. But I have trusted in thy mercy; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me." (Ps. 13:3-6) "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth; hide not thy commandments from me." (Ps. 119:17-19) "He brought me forth also into a large place [out of restraint or out of prison]; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me." —Ps. 18:19, 20.

33 Since Psalm 146 speaks of prisoners, it is well to here consider the same. That Psalm is a hallelujah song and is properly sung by the remnant of Jehovah. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Ps. 146:5) Those who thus sing have put their trust in no political rulers of this world, nor in any organization of this world, as the "higher powers", nor in any man. (See verse 3.) Their praise is unto Jehovah, and not to any earthly leader. Joyfully the song proceeds: "How happy." (Verse 5, *Roth.*) "Which made heaven, and earth, the sea, and all that therein is; which keepeth truth for ever." (Verse 6) The experiences of the remnant following 1919 exactly fit the prophetic song, to wit: "Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners."—Ps. 146:7.

34 During the World War period God's people were in prison or in restraint and they hungered for spiritual food and nourishment and enlightenment, and God furnished them such enlightenment. It was then that they were hungry and thirsty and their soul fainted within them. (See Psalm 107: 5-9.) Hearing the cry of the faithful ones who later became the "faithful and wise servant" class, Jehovah speaks of them and to the evil servant: "Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed." (Isa. 65:13) After 1922 the class foreshadowed by Esther and Ruth were delivered from Babylon, that is, the state of prison, and were made a part of the "faithful and wise servant" class, and they too were brought into the vineyard of the Lord. (Matt. 20:1-8; see *The Watchtower* 1926, pages 339-345) Concerning those who are in line for the kingdom and who were under the restraint of Satan's organization, God says: "God setteth the solitary in families; he bringeth out those which are bound [*R.V.*, the prisoners] with chains; but the rebellious dwell in a dry land." (Ps. 68:6) Here is shown the consideration between the faithful and the wicked. (Isa. 24: 21, 22) Then the Jonadabs are released, that they might join the Jehu chariot. The "Hallelujah Psalm" is sung by those of Zion and all who attach themselves to God's organization.

35 Satan the Devil is the one that causes God's people to be put in prison. Jehovah has mercy on those who gladly devote themselves to him. "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob." (Isa. 14:1) In this text "Jacob" stands for the remnant, and the Jonadabs join themselves to God's organization, walking on with the remnant. In Isaiah 14:4 Satan is referred to as "the king of Babylon", "the oppressor," and then says the prophet concerning the Devil: "That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners."—Isa. 14:17.

36 Satan and his organization on earth, by reason of